37: Steere --304-305 S-3 (1873-74?) 1875 Formosan Aborigines
116, 511, 427, 779, 771, 166 Pepo-hoan

"The Pepo-whans are very poor, having mortgaged the poor lands they now occupy to the Chinese, so that they live principally upon sweet potatoes, the one rice crop that the land produces going to pay rent or the interest on their debts. They burn charcoal and the women carry it in baskets upon their heads to the Chinese villages for sale. They were visited about three years ago by Dr. Maxwell, a Scotch missionary, and they received Christianity readily, the Chinese worship of idols and ancestors having but little root among them, while the traditions they still possess of their ancient teachers probably influenced them to some extent. There are now several hundred christians among them at Kamana, Backsa, etc., with a number of schools and chapels established. The Pepo-whans of Baukimseng, differ from their brethren farther north in their ancient language, and the women, instead of a turban, wear a broad conical hat, like the Hak-kas near them, and this is highly ornamented with tinsel and bits of glass. They are crowded back upon the poor stony lands near the mountains, and they go to their fields armed with lances and fire-locks to protect themselves from attack. The Pepo-whans have nearly lost their love for hunting and fishing, and support themselves almost entirely from the produce of their fields. There seems to be but little hope of regaining a foot-hold on the [305] western side of the island, and they will probably be compelled to migrate, like their brethren who have gone before them, to the east coast."

37: Steere--310 [3] S-3 (1873-74?) 1875 Formosan Aborigines
116, 342, 592, 311, 427 Chin-hoan

"Their houses are large, grass-covered barracks, made of bamboos and wattles, daubed with mud. The roof is supported by a large central post, and to this are hung the firelocks, bows and arrows, etc., that belong to the four or five families that occupy the house in common. The locality of each family is shown by the fire burning on the ground, and by the low bank of bamboo that serves for a seat and bed. The lands about the lake are rich and easily irrigated, and well fitted for rice; but the Tsui-whan have allowed the Chinese to enter, and these, taking advantage of the savage love for strong drink and feasting, are fast gaining possession of all the lands, and the poor Tsui-whan are becoming serfs of the crafty Chinese."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

ARISTOCRACY AND LINEAGE SYSTEM

The political system of Chala'abus village is aristocratic and resembles that of the feudalism of the Chou Dynasty. It is established on two foundations: (1) The first is the tax and tributary system based on the ownership of land. (2) The second is the class system based on lineage rule.

The class system of Chala'abus differs with that of the North Paiwan. The North Paiwan system has three grades: (1) the *mamatsaŋiran*, (2) the *maluvtsivtsik*, and (3) the *pualu*. The Chala'abus system lacks the third grade *pualu*. The aristocratic class is generally called *mamatsaŋiran*, and is divided into two subclasses: (1) the upper grade is called *avusamaŋ*, (2) the lower grade is again subdivided into the *maluvtsivtsik* or consanguineous, and the *naitsu a nᵊnmax* or affinal. The big chief *ruvaniau* belongs to the Chimo group. Three *maluvtsivtsik* of the *ruvaniau* are the south *tʃalas*, the north *tʃalas*, and the *tʃaluŋi*. Among the *naitsu a numax* are the *voto*, the *taraᵊatea*, the *gumul*, the *matsiliat*, and the *tʃalusaŋiu* of the Chimo, and the *atsinajaŋ*, the *lusiguaŋ* and the *aliolaŋ* of the Paiwan. The big chief *ruvaniau* possesses one third of the cultivated land of the village. The north and the south *tʃalas* possess another one third. And the remainder is in the hands of other chiefs of both the Chimo and the Paiwan. These chiefs rent their lands to commoners of the villages, so commoners are serfs (*unutel*) and nobles landlords. Each chief has a vassal household (*utsiputsipoŋ*) to take care of the rental business. The office of the vassal is hereditary, but he is a commoner and owns no land by himself.

The above mentioned aristocratic system is established on the basis of the lineage system. One who first established his household in the village is regarded as the grand lineage. The elder offspring, regardless of sex, is the heir or *usam* to succeed the household. Offspring other than the heir will leave the household and establish a new one when he is married and is regarded as the lesser lineage or *muluvtsivtsik*. The succession of the lesser lineage is similar to that of grand lineage. But offspring other than the heir of the lesser lineage will be degraded as commoner when he departs the household. The *utsiputsipoŋ* is a commoner who is chosen by a aristocratic household to be their vassal. The heir of the *utsiputsipoŋ* household succeeds his father's office. It is worth to note that members of the grand lineage of the *utsiputsipoŋ* are prohibited to intermarry with members of the grand lineage of their aristocratic household.

LINEAGE RULE AND MARRIAGE RULE

A. Lineage rule

The kinship organization is a lineage group with a family as its nucleus. Each family has its own *umax* or house. The *umax* or house has a special significance to the Chala'abus family system. Each house has its *ŋataŋ a numax* or house name. One who is born in the house is named after the name of the house. Members live in the house include a married couple, the heir or heiress and sometimes his or her spouse and other unmarried offspring of this married couple. The elder son or daughter succeeds his or her parents as the head of lineage group and remains to live in the house. Other offsprings are either married to the heir or heiress of another household